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of sickness, the evil spirit was driven away by firing off guns and revolvers, by throwing lighted brands into the air, and by beating the backs of tolderías with bows sharks or bolas (Musters, 1873, p. 203; Lista, 1879 b, p. 76).

Shamanism

There were both male and female shamans. Transvestite shamans were reported almost in the middle 19th century (Schröder Lehmann, 1888, p. 82), but appear later, in the early 19th (Cooz, 1888, p. 138; D'Orbigny, 1835-47, 4: 220). The ordinary curing procedure included sounding of drum and calabash (Schröder Lehmann, 1888, p. 227) or hide rattle (Cooz, 1888, p. 138), and sucking out some small material object as the cause of the disease. The modern shamanness described by Borgatello (1916, p. 120) used a hand-drum in her curing rites. If the patient died, the shaman was very apt to be killed by the bereaved relatives.

The arrow-swallowing trick, observed by the Magellan expedition in 1520 at Port San Julian (Pigafetta, 1906, 1: 58; Oviedo, 1851-55, 2: 10) and by the Sarmiento expedition in 1584 near Cape San Gregorio in the Strait of Magellan (Sarmiento, [1579], 1895 b, p. 249; cf. Hernandez, [1555], 1895, p. 330), but not reported by any later observers, may have been from a shamanistic repertoire, although Pigafetta considered it a remedy for pain in the stomach. The performer, after removing the arrowhead, stuck the shaft down his throat to his stomach, and then withdrew it.

Mythology

Our data on *Tehuelche* mythology and folklore are extremely meager. In the very brief cosmogonic note given us by Musters (1871, p. 179), the good spirit created the Indians and animals, and dispersed them from a place called "God's-hill." In Borgatello's account (1916, pp. 129-130), Elelle, son of the sun, who also was called by this name, was the one who created the *Tehuelche* and gave them their land of Patagonia, and it is to Elelle that the *Tehuelche* go after death. In the short Elelle cycle, as reported by Borgatello, occur the Achilles and the magic flight motifs. Lista (1879 b, pp. 73-76) reported a *Tehuelche* flood story.

Time and measure

No weights or measures are reported. Smoke signaling was much used; Borgatello (1916, p. 19) lists four distinct conventional signals. According to Schröder Lehmann (1888, p. 91), it seems that the *Tehuelche* and *Puelche*, in contrast to the *Araucanians*, did not use herbal curatives, but in the 19th century the *Tehuelche* made some use of them. (Fitz Roy, 1839, 2: 110; Musters, 1871, pp. 191, 192;